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WESTERN LUMINARY.

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WESTERN LUMINARY.

LEXINGTON, JUNE 15, 1831.

[From the Charleston Observer.]

THE LATE JEREMIAH EVARTS, ESQ.

Mr. Evarts arrived in this city on Tuesday the 3d of May, in one of the steamboats from Savannah, and was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. Medical attendance was soon procured; but nothing could be done in his case, except to mitigate the violence of his disease. On Wednesday night his rest was composed; but on Thursday his debility increased and became alarming, and on Friday, as there was no improvement another physician was called in for consultation. That day had been set apart by the Circular Church for fasting, humiliation and prayer, in view of an approaching Sacramental Sabbath. Immediately after morning service, at the request of Mr. E. several Ministers met in his chamber, when, though exceedingly weak and prostrate, he addressed them, and remarked that he knew his case to be extremely critical—that he found it pleasant to be in the hands of God, who would do all things well—that he had no painful solicitude as to the result of his sickness, but thought it his duty to use every means for his recovery. He then requested an interest in their special and united prayers:—1st. That if consistent with God's will he might recover. 2dly. That he might have a sweet sense of pardoned sin and an unshaken confidence in the Saviour. 3dly. That if God should spare his life, he might be *wholly* and *entirely* the Lord's—consecrated to his service—and 4thly. That if it should please God to remove him by this sickness, he might be able to glorify him on a bed of languishing and pain, and that His precious cause might be promoted by his death. He then expressed a firm and abiding hope in the Lord Jesus, and seemed like a little child, sweetly reclining on the arm of its faithful protector. By this effort, he was so much exhausted, that, at his request, the Ministers retired to a separate apartment for special prayer. An anodyne was administered, and he spent a comfortable night.

Saturday, there was no material change in his symptoms. Still, however, he was more feeble, and his pains returned with violence. Saturday evening, he remarked, "to-morrow is the rest of the Holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought, but I bless God it is tranquil. Not my will, but thine O God be done." To one who remarked, we hardly know how to spare you from the Missionary cause: he said, "don't mention it—the Lord knows best." After taking a little gruel, he said, "I shall require but little more nourishment in this world. My work is almost done—Jesus reigns—blessed be he—I wish to lie as a penitent sinner at the foot of the cross." About nine o'clock he breathed out a short but comprehensive prayer in interrupted and broken petitions, making, at its close, a full and entire surrender of body and soul into the Redeemer's hands, and said, "O dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen, Amen." Speaking of his family he said, "I pity them, but God is a faithful God, he will take care of them—He will take care of them, that is enough." On being asked if he had any particular message to send them, he said, "Give them my love, my dying love—The Lord reigns." Anodyne was again administered, and his rest was composed.

In the morning his appearance was greatly changed, and during the day he was gradually sinking, yet he conversed considerable. To a young professor of religion who was in attendance, he said, "You have professed religion while young; so did I. I rejoice in it. All I have to say to you is endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service. There are some things I could do if Providence wills that I should get better, but I have no will of my own. I can rejoice that I am in the hands of the Lord. My mind is perfectly clear." To several young Christians he said, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." He then laid his head back upon the pillow and gave them his hand. At 6 in the evening, was free from pain, conversed with his nurse. He then called for his Testament, selected the 13th chapter of the 1st Corinthians, and requested a friend to read it, after which he spent some time in silent meditation. Dr. Leland came in, and Mr. E. conversed with him with great interest, and in the course of his remarks observed, "I have given *myself all* away." This is the land of Beulah, said Dr. L. is it not? "I think it would be," he replied, "if I had strength to contemplate it. I cannot converse much; but although I feel for my family, I am willing to go. I have committed them all to God, He has been good to them." He spoke with strong feeling of his son John, said, "he rejoiced that he had come out boldly and decidedly for the Lord."

The next morning the 10th, his symptoms of approaching dissolution appeared to increase. Dr. Palmer asked him if he felt that he was near home; "Yes, yes," was his reply. Is your mind comfortable? He bowed assent. After a little while, he requested some nourishment—then called the family together, mentioning M— in particular, who had been sick the night before, and asked of a female friend, how long she thought he had to live. She replied that the question could not be determined; but that death appeared to be near. He said in reply, "the will of the Lord be done. Attend now to what I say, as to the words of a dying man. To my dearly beloved wife, to my beloved daughter Mary, to my beloved son-in-law Green, to my beloved daughter Martha, to my beloved son John, to my beloved son William, to my beloved sister Washburn, to my beloved brother in Vermont, to my other beloved sister in Vermont, to all my relations and friends, grace, mercy and peace in the Lord Jesus Christ, by whom alone they and I can hope to be saved; and I wish, in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To him I commend my spirit, as to an all sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the Great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize, and acknowledge the Church of God, containing all who have truly dedicated themselves to him, in a new and everlasting covenant; and here permit me a poor unworthy worm of the dust, to give thanks to many of the children of God from whom I have received confidence, kindness and favour, as a disciple of the Lord Jesus Christ:—And one more duty;—Brother P. if in any respect I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or in any other way, I ask their forgiveness. And what shall I say now? If you think of any thing tell me. Have I spoken intelligibly? Giving his hand to Mrs. Wright of the Choctaw Mission who was present, he said, "sister Harriet, have I spoken intelligibly? If I have not, I am ready to give any explanation." Being then exhausted, he said, "If the Lord give me more strength I will speak again."

About two hours after the Rev. Mr Osborn asked him if he recognized him. "I think I do—brother Osborn." Mr. O. asked, is your mind in a happy state? With great emphasis, he replied, "*It is.*" Is Christ precious to you? "He is." He does not fail you? "He does not fail me?" Jesus can make a dying bed feel, &c.—do you realize this to be true? "Yes, yes." Have you any thing to say to the Missionaries—any message? He said "O yes, O yes; but I am afraid I shall make distinctions—don't let me make distinctions." No, was the reply—*all* Missionaries. Does not the Missionary cause appear more precious and important than ever? After a considerable pause, and much expression of countenance, and emphasis of manner, he said, "You have called me back to the world." With the view of again fixing his thoughts on heaven, Mr. O. said, you can say "for me to die is gain." "Yes, yes." That subject suits you better does it? "O yes, O yes." Can you realize the following words—

> "The world recedes, it disappears,
> "Heaven opens to my view."

"Not strongly"—but heavenly things are in your mind? "Yes"—but added he, with characteristic energy and force. "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About one in the afternoon, a female friend said to him, if you feel Jesus near in this trying moment, raise your hand—and he raised it; do you know me? Yes, and then called her by name. "What o'clock is it?" It is one. "One o'clock on Tuesday," he replied. After this he requested to be alone. He had seasons of pain, and very laborious breathing—was restless and required to be moved frequently. About 9 o'clock in the evening, expecting that his time was come, he requested to be laid in the position suitable for that occasion. But in about a quarter of an hour he had a short return of violent pain, and when nearly exhausted, he said, "dear, dear, dear"—a friend said Jesus—"Yes, yes, dear Jesus." It was added—while on his breast I lean my head, and breathe my life out sweetly there. When he burst forth with expressions of rapture which cannot be described—"Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus, as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful glory. We cannot understand—we cannot comprehend—wonderful glory, I will praise him, I will praise him. Who are in the room?" Dr. and Mrs. P. and a Christian brother. "Call all in—call all—let a great many come—I wish to give directions—wonderful—glory—Jesus reigns." All the members of the family were called, but before they could be assembled, he sunk down exhausted, and scarcely spoke again. He continued to breathe free from any further paroxysm of pain until a quarter before eleven o'clock, when he fell asleep in Jesus.

Such is an imperfect sketch of an eminent servant of Christ, as he approached the gate of death. He referred every thing to the will of heaven, and as he bade adieu to this world of trial and of sin, he reposed upon the arm of a covenant keeping God, with a hope full of immortality.

The body of Mr. E. at his request, was examined by his attending physicians, and the result proved that his disease was a chronic pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended the following afternoon, and addresses were delivered by Drs. Palmer and McDowell. His remains are sent to his family in Boston.

[From the New York Evangelist.]

INTELLIGENCE FROM RUSSIA.

In the last number was given an interesting account of Mr. Groves, a self supported English missionary in Russia. Among the countrymen he has attracted to join his mission family is a young lady whose conversion was as follows: In the streets and public places of one of the gay cities of Italy were seen two fashionable young ladies travelling with the family of a brother of one of them, and joining in all the fashionable and vain amusements of that dissipated city. One of them heard a sermon which was blessed to her conversion; and she immediately commenced a course of active labor in her Master's cause. Her companion was also converted, and they both distributed Tracts, &c. among their thoughtless country women. On her return to England she was persecuted by her relatives, who were rich and respectable.—She went into an opulent and religious family as a companion. Hearing of Mr. Groves, who was going out to Russia, as a missionary, she offered herself as a member of the mission family. Her relatives thought her mad.

Some facts were stated respecting the present Imperial family of Russia, in number one. They have the character of being benevolent. The emperor Nicholas is a friend to improvements, of every kind, and takes pleasure in all efforts to enlighten his subjects. It is even thought he would be glad if some method were devised to abolish slavery in his dominions. The Emperor and Empress are a pattern of conjugal fidelity, and no profligate person is countenanced at the imperial court. They appear to pay much attention to bringing up their children to adorn their stations, and to be blessings in the world, and they have the satisfaction of knowing that they promise to reward their care and solicitude. It is said on good authority that Nicholas reads the Bible every day. Well educated English people are favorably noticed at court.

Count Nessebrode, one of the ministers, belongs to the English church; Prince Lieven, minister of instruction, is a Lutheran; Kampar Housan, late minister of the interior, was a Moravian, and died a penitent. Almost all the physicians of celebrity, near the court, are either English, Scotch or German. Sir James Wiley, first physician of the army, is a Scotchman, and was in the service of both the emperor and Alexander. Dr. Leighton, of the navy, is an Englishman. The physician of the Empress is Sir William Creighton. Young Dr. Creighton, nephew to Sir William, is physician to the Grand Duke Michael. Mr. Chaznot, private Secretary to the Empress, is a pious Frenchman, and an excellent man.

The Dowager Empress (mother of Alexander and Nicholas) had a summer residence at a palace thirty English miles from St. Petersburgh. It was her custom to rise at six, and ride into the city very frequently; attending to the benevolent institutions, visiting personally every department, speaking kindly to all, making provision for the inmates, &c. out of her own private purse. She would thus pass from one institution to another in her carriage, seeing and conversing with the sick, the lame, orphans, &c.—There was deep and universal regret at her death; and the poor especially blessed her memory. When she died, the present Emperor kneeled at the bedside, and lingered near the corpse for one or two hours in great affliction. His respect for her memory is so great that he continues her subscription to the benevolent institutions.

Mrs. Steen, wife of Dr. Steen superintendent of the asylum, was in the family of Mrs. Potemkin, as instructress and companion. She is pious, was converted abroad, and brought home a young English clergyman, Mr. Wither, who lived in their house. He was a delightful Christian. There was a time when suspicions rested on the Bible Society. This young man was advised to leave, but was seized in the interior and his papers brought to the Emperor. Mr. Venning advised Mrs. Potemkin to see the Emperor in his behalf. The Emperor said he felt himself in two characters; one as Emperor and one as a Christian; but would do every thing right. He looked over his papers and soon ordered him released.

In familiar conversation one day with Mrs. Potemkin, the Emperor Nicholas said, well we have four or five good priests in St. Petersburgh. Mrs. Potemkin started at him, when he smiled and said, you think I dont know about these things, but I do know all about them as well as you.

The father of Admiral Gragg, in the Russian navy, was in the service of Catharine 2d. His children were Mrs. Patterson and the present Admiral. A Methodist missionary wished to marry the Admiral's sister, but the Emperor Alexander to whom he applied to prevent the union, said to him, "let them alone, the Doctor is a good man, let them be married." The elder admiral Gragg was a pious man, and his daughter, Mrs. Patterson, an eminent Christian.

Princess Dolgorucky is about twenty two years of age, and has been married nearly 2 years. Her husband is a Prince in the Emperor's service. This family has influence and are fond of the English. Her father has considerable estates. His peasants are instructed, and Princes D. distributes tracts to her tenants. She goes but little in the company of the gay, reads much, corresponds with an English lady who teaches a school, has an excellent library of best English books, and among them are Scott's Force of Truth, Essays and Life of Fletcher, &c.

Prince Galitzin is much respected by the Imperial family, and always attends the children. He is not a man of talents, but is considered an excellent Christian.

There are large schools in each quarter of St. Petersburgh, established by government, where children are taught reading, writing and arithmetic, paying five roubles a year, (a rouble is about 74 cents,) which is about the expense per scholar in American Lancasterian Schools.

The great evil in this capital is, the mass of the people never hear of such a book as the Bible, and scarcely know of its existence. A countess, wife of one of Paul's nobles, to whom a Testament had been given, declared that she had never before read or even seen such a book. May God grant that the time be not distant when his holy word will find access to every Russian family, bringing light and joy to the sixty millions of people who are now, to so great a degree, destitute of its life-giving principles and hopes.

[From the Boston Recorder.]

AMERICAN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held on Wednesday evening, May 18th, in Park St. Meeting-house, the Hon. SAMUEL HUBBARD, President, in the chair, when portions of the Annual Report were read by Dr. Edwards, Secretary of the Society. The Report detailed the labours of the former agent, the Rev. Dr. HEWITT, and of the present Secretary, and gave a highly encouraging view of the progress of the Temperance cause, both in our own country, and in foreign lands, where our example is held up for imitation, and philanthropists are exciting one another to follow where we have led the way. We were especially struck with the strong light in which the *traffic* in spirit was shown to be morally wrong. Whatever may have been the degree of charity extended in the times of ignorance, no man *now* could be accessory to the evil of intemperance without incurring fearful guilt.

Facts from the Report, furnished for the Boston Recorder.

It appeared from the Report that according to the best information that they had obtained, the Committee concluded that there have been formed on the plan of abstinence from the use of ardent spirit, more than 3000 Temperance Societies—18 of them are State Societies—that more than 1000 distilleries have been stopped—that more than 3000 merchants have given up the traffic, and more than 300,000 belong to Temperance Societies. If as many more abstain that do not belong to Temperance Societies, it would make 600,000—and if as many more of children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the Temperance Reformation.

Among more than 100,000 people, no one has licence to sell ardent spirit but the tavern keeper; and ardent spirit has been excluded from more than 100 taverns. Their keepers will not consent, for money, to poison even the traveller. More than 3000 who were drunkards have ceased to use the drunkard's drink. More than 6000 others abstained for a time till some retailer or some moderate drinker enticed them to go back, and now there is reason to fear they will perish.

In one town of 2000 inhabitants not a new drunkard has been made since they formed their Temperance Society, 4 years ago. Whereas had they continued as things were 5 years ago, they had made in that time, had they furnished their proportion, not less than 24 new drunkards. And if the formation of a Temperance Society of 700 members, has been instrumental, in 4 years, in saving 24 persons from becoming drunkards, the 300,000 members of Temperance Societies in the U. States, may in the same time have saved from becoming drunkards, more than 10,000.

In one town in which the quantity of ardent spirit used, has been diminished nine tenths, the bill of mortality has been lessened more than one fourth. Should every town in the United States do the same, and should it be followed by a similar result, it would lessen the annual bills of mortality more than 70,000.

The Hon. W. Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirit at more than $94,000,000 annually. The value of all the houses and lands in the United States in 1815, was $1,771,312,908. If the value has since increased in proportion to the increase of population, it would be now $2,519,009,222; and the loss to the consumers of ardent spirit, and others in consequence of its consumption, would, according to Judge Cranch's estimate, be in 30 years, $2,832,750,000, being $313,740,778 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by ABSTINENCE.

On motion of Rev. Dr. Cornelius, and seconded by Bradford Sumner, Esq.,

Resolved, That the Report, a part of which has been read, be accepted and printed under the direction of the Executive Committee.

On motion of Dr. Aden, of Randolph, and seconded by Rev. Dr. Fay,

Resolved, That the use of ardent spirit, by persons in health, is a manifest violation of the laws of life, and as such ought to be abandoned by the whole community.

On motion of Professor Hitchcock, seconded by Rev. Dr. Beecher,

Resolved, That the traffic in ardent spirit, as an article of luxury or diet is inconsistent with the Christian religion, and ought to be abandoned throughout the Christian world:

Rev. Dr. Cornelius, Professor Hitchcock and Rev. Dr. Beecher addressed the meeting in support of the several Resolutions.

[From Hurwitz' Hebrew Tales.]

CONVERSATION OF A PHILOSOPHER WITH A RABBI.

"Your God in his Book calls himself a jealous God, who can endure no other God beside himself, and on all occasions makes manifest his abhorrence of idolatry. How comes it then that he threatens and seems to hate the worshippers of false gods more than the false gods themselves?"—"A certain king," replied the Rabbi, "had a disobedient son. Among other worthless tricks of various kinds, he had the baseness to give to his dogs his Father's name and titles. Should the king show his anger on the prince or on the dogs?"—"Well turned," replied the Philosopher: "but if your God destroyed the objects of idolatry, he would take away the temptation to it." "Yea," retorted the Rabbi, "if the fools worshipped such things only as were of no further use than that to which their folly applied them,—if the idols were always as worthless as the idolatry is contemptible. But they worship the sun, the moon, the host of heaven, the rivers, the sea, fire, air, and what not. Would you that the Creator, for the sake of these fools, should ruin his works, and disturb the laws appointed to nature by his own wisdom? If a man steals grain and sows it, should the seed not shoot up out of the earth, because it was stolen? O, no! the wise Creator lets nature run her own course; for her own course is his own appointment. And what if the children of folly abuse it to evil? The day of reckoning is not far off, and men will then learn that human actions likewise re-appear in their consequences, by as certain a law as the green blade rises up out of the buried corn-seed."—*Talmud Aroda Zara.*

Use sin as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the world. Use it, therefore, as a murderer should be used;—kill it before it kills you; and though it kill you, it shall not be able to kill your souls—though it bring you to the grave, as it did your Head, it shall not be able to keep you there. You love not death—love not, then, the cause of death. —*Baxter.*

The shortest and surest way to live with honour in the world, is to be in reality what we would appear to be.—*Socrates.*

No man was ever so much deceived by another as by himself.

[From the Presbyterian.]

GENERAL ASSEMBLY.

TUESDAY, May 24, 9 o'clock, A. M.

The Assembly met, and after the usual preliminaries, the committee on the organization of new churches made their report, and after some discussion, the report was re-committed.

The committee on the memorial and request of the Associate Reformed Synod of New-York, relating to the property transferred from that body to the General Assembly in 1822, reported, that however much the Assembly may be disposed to accede to the request of their respected brethren, there is a legal difficulty in the way, as the Trustees of the Theological Seminary at Princeton are a corporate body, in which all property considered as belonging to that Seminary, is invested; and consequently, as these Trustees are not in this Assembly, and are bound to hold property in trust according to the provisions of the act of incorporation, therefore,

Resolved, To refer the claim presented by the memorialists, to the said Trustees: and if upon investigation they find said claim to be valid in law or equity, that they relinquish the property to the claimants.

[We do not profess to give the precise words of the report; but only aim to give the substance of it, as accurately as we can.]

On motion for its adoption, the commissioners were heard. The Rev. Mr. M'Carrol, one of the commissioners, supported the request in an able speech.

His colleague, Mr. Forsyth, elder, followed in a train of plain, common sense, pungent remark on the same side; and before any decision was had, the Assembly adjourned, to attend the anniversary of the A. S. S. Union at 4 o'clock in the afternoon.

WEDNESDAY was spent by the Assembly in exercises of solemn devotion. May their prayers be heard, and may the Lord pour out his Spirit upon the Church and the world!

THURSDAY, May 26, 9 o'clock, A. M.

The Assembly met and opened with prayer.

After the roll had been called and the committee on commissions had reported certain additional members,

There was a request read that the church of Nanticoke, belonging to the Presbytery of Susquehanna, should have leave granted to join the Presbytery of Tioga; and the request was granted.

A resolution was read, affirming that it is unconstitutional to send members of Standing Committees, as delegates to the General Assembly; and it was put on the docket.

A communication from the Madison Presbytery was read, in which the evils, resulting from the manner in which Missions are conducted in the West, owing to the separate action and collisions of the General Assembly's Board of Missions and the American Home Missionary Society, were enumerated, and the General Assembly requested to adopt such measures as may remove the evils complained of, and to devise some plan of union between the Board and the Society. Committed to a special committee.

An overture from Salem Presbytery was read, inquiring whether a ruling elder has a right to adjudicate in any church, in which he is not a ruling elder? Answered in the negative.

The judicial committee reported on the complaint of the minority of the Presbytery in the case of the Rev. Albert Barnes, that they find the said complaint to be in order, and recommend that the Assembly take it up and issue it, pursuing the following order, viz. that the complaint be read; then, that the minutes of the proceedings complained against, be read; next, that the Assembly hear the complainants; and finally, that the Assembly hear the majority of the Presbytery in reply.

The committee of bills and overtures reported a request of the Synod of Indiana to be divided, and that one part be formed into a new Synod, to be called the Synod of Illinois; and the request was granted.

The report of the Committee on the memorial of the Associate Reformed Synod, was then taken up, and various modifications of the resolution brought forward by the committee, were offered by different members, all exhibiting an obvious desire that the business should be put into a train for an equitable issue, and differing from one another more in phraseology than in sense. As the members of the General Assembly and the Trustees of the Theological Seminary on the one hand, and Associate Reformed Synod on the other, were parties interested in the question, it seemed to be the general impression of the House, that it would be satisfactory for both, if it could be decided by a competent and entirely disinterested court; and, therefore, they seemed, generally, to think, that by referring it to arbitrators chosen by both parties, whose arbitration, or decision should be final, or by an amicable suit before some civil judicatory, it might be brought to a better, fairer, and therefore more satisfactory termination, than it was in the power of the Assembly to give it.

After some discussion the motion for referring the whole business to the Trustees of the Theological Seminary at Princeton, with advice of the wishes of the Assembly that it should be duly investigated and brought to an equitable and satisfactory issue, was carried in the affirmative.

The Assembly had a recess of 15 minutes.

After recess Dr. Lansing renewed his motion to make the complaint of the minority of the Presbytery of Philadelphia, the order of the day for the afternoon.

Dr. M'Dowell deprecated the discussion of the business which this complaint would bring before the Assembly as being calculated to create an excitement injurious to the interests of religion; he therefore moved, that it be committed to a committee which should report whether any plan, and if any, what, by which the formality of a complaint may be avoided, and the whole business amicably adjusted on constitutional principles.

Dr. Spring was in favor of the motion, as he was of opinion, that the impression made upon the public mind by the discussion of the question, go how it would, must be unhappy.

Dr. Green expressed his satisfaction with the motion, as he could most sincerely say that he was most earnestly desirous of peace in any way that would not compromise the truth, or be inconsistent with the dictates of his conscience.

Dr. Herron expressed himself satisfied with the motion; and considering the great importance of the business upon which they were entering, he made a motion that the Assembly engage in prayer to God for direction. Before the motion was put

Mr. Breckinridge objected to the committing of the business, and contended that it was the duty of the Assembly, in a matter of such moment, to do their own business, and meet the question fully.

Another gentleman followed on the same side, and argued that the proposed method of disposing of the business was unconstitutional.

Dr. Miller was in favor of a plan, if it could be had, consistent with the constitution, which might settle the business to the satisfaction of both parties. If the parties should give their consent to put the business into the hands of a committee, their consent would release the Assembly from obligation to a formal adherence to the rules provided in case of complaints. He would add, that if the parties consented, and such a committee as was proposed, should be appointed, he hoped that all the documents in the hands of the Judicial Committee, pertaining to the entire question between the parties, would be referred to the said committee.

As Dr. Ely had twice attempted to speak without being permitted to proceed, the Moderator declared his right to speak as the first signer of the complaint.

Dr. Ely then rose and said that he also was for peace, and had been trying to get it for several months without being able to obtain it. Now, he stood at the bar of the General Assembly as a complainant, and hoped he would not be denied his right. After he had been heard, the Assembly might then refer the business to a committee, if it should please them to do so.

Dr. Green observed, that if the complainant be heard, then the party complained of must reply.

Dr. Fisk moved the postponement of the present subject until the Assembly shall have heard the report of the Board of Missions, and the motion was carried.

The Rev. J. T. Russell, Secretary of the Board, then read the Report, which was truly interesting and impressive, and in some passages highly animated and eloquent. We have not time or room, at present to enter into its cheering details, which exhibited the rapid growth of our Board since its new organization in 1828, in efficiency, and in the confidence of the churches. We can only offer a few of the results of the labours of the Board in a very summary manner: Missionaries employed last year, 233; between 20 and 30 churches formed, and as many meeting houses erected; about 30 revivivals under the instrumentality of their Missionaries: 1500 added to the Church from the world, and 800 received on certificate; several thousand children in the Sabbath Schools raised or revived through the efforts of the Missionaries; 250 temperance societies; and a great number of Bible Classes. We cannot, moreover, omit to mention a resolution passed by the Board, to supply every vacant church and destitute congregation of our connexion, in the valley of the Mississippi, with reliance on the blessing of the great Head of the Church, in the space of five years. It was stated that three individuals of this city, have pledged themselves for $15,000 towards the accomplishment of this grand enterprise. *Money* will not be wanting, and if the liberality of the churches enable the Board of Education to furnish us with the right sort of *men*, by the Divine blessing upon the prayers and alms and exertions of our brethren, we have no good reason to fear that the work will not be done.

The report was then, on motion accepted, and is was further moved to refer it to a special committee; but before this motion was acted on, the Assembly adjourned till 4 o'clock, P. M.

4 o'clock, P. M.

The motion for committing the report of the Board of Missions was resumed, and after some discussion, it was carried to commit it.

The Assembly then took up Dr. M'Dowell's motion to commit the complaint of the minority of the Presbytery of Philadelphia. After some farther discussion of the question, at half past 5 o'clock, a recess of 10 minutes was agreed upon, and after recess, the Assembly met in the body of the church.

The consideration of the motion was resumed, and Dr. Miller observed that the method marked out in the motion implied the consent of the parties, which it appeared was not to be had in the present case. However much he might have been inclined to the motion, if the consent of the parties to that mode of procedure, had been obtained he was decidedly of opinion that no course ought to be pursued which would in any way abridge the rights of the parties, or at all cover up the business. He would recommend as the best course in present circumstances, to read all the documents bearing on the case, and then the Assembly would have ground upon which they could form a judgment. He therefore moved the postponement of the present motion for the purpose of reading all the documents relating to the business.

Mr. Armstrong argued for the reading of the complaint before putting the business into the hands of a committee, and then the Assembly would know what they were committing to them.

A gentleman (from New-York, we believe,) reasoned with great ability against committing the business. He referred to the fears of an excitement arising from the discussion, which had been thrown up as a reason for getting up the present motion. But this House knew nothing of what was passing without; it was to be guided by a sense of duty in conformity to the Constitution of the Church.—If, however, an excitement was desired, he could not conceive of a better way to produce it, than for the members of this body to declare that they are afraid to approach the question. He saw no other way of settling the business, than that of coming up openly and firmly to the ground marked out by the Constitution.

Dr. Fisk then moved that the present resolution be postponed, and that all the documents in the hands of the Judicial Committee, relating to the whole business, be read.

Mr. Boyd spoke in favour of referring the business to a committee, and against the motion for postponement.

Messrs. Tracy and Peters spoke in favor of the postponement, and another gentleman against it. The motion for postponement was then put, and carried in the affirmative.

Resolved, To proceed to read the minutes of Presbytery in relation to the whole case of the Rev. Albert Barnes.

The Assembly then united in solemn prayer to God for his direction in this momentous business.

After some minor preliminaries had been agreed upon, the Assembly adjourned till to-morrow morning at 9 o'clock.

FRIDAY, May 27, 9 o'clock, A. M.

After some business of minor importance had been transacted, some of the delegates appointed by last Assembly, to attend the meetings of other religious bodies, made their reports, which were accepted.

The unfinished business was then taken up. The Moderator reminded the Assembly, that they were about to sit in a judicial capacity, and enjoined the members to recollect and regard their high character as Judges of a court of Jesus Christ, and the solemn duty in which they were about to engage.

The minutes of the Presbytery of Philadelphia relating to the case of Mr. Barnes were then read; as also the printed sermon, called "The Way of Salvation," which was read by its author by order of the Assembly, and the complaint of the minority concerning the proceedings of the majority in his case, which was read by Dr. Ely.

The Assembly adjourned till 4 o'clock, P. M.

4 o'clock, P. M.

The Assembly met, and resumed business.

Dr. Miller said, that according to what he had before notified, he would now move that a committee of ten should be appointed, to whom the matter of all the documents bearing upon the present case, should be committed. He recommended the adoption of this course for two reasons; 1. For peace sake.—He referred to his father as having been a witness of the fatal effects of the controversy that rent the Presbyterian Church, seventy or eighty years ago, and whose conversations on the subject had made a deep impression upon his youthful mind, which made him through life, earnest to avert, if possible, the recurrence of scenes so disastrous. 2. For the purpose of avoiding protracted and worse than useless discussion. There was no hope of throwing light upon great constitutional questions, which were already as well understood as all the discussions that would ensue, could make them. The Assembly, were it to discuss the subject for a month, could not settle how far a minister may depart in minute matters from the letter of the Confession of Faith, without ceasing to be worthy of being reckoned a minister of the Presbyterian Church. The question is too indefinite. There is no end to differences of opinion on minor points involved in such a question. We know that a man may go so far, that he cannot honestly remain a member of the Presbyterian Church:—but where would we, after all our discussions, agree to draw the line? He would add, that he conceived the proposed plan to be better calculated to secure peace and settle differences than any other. He had no idea of covering up the business from investigation, or of being more favourable to one party than to the other. But, in this way, he thought less time would be consumed, and the result would be more happy, and equally conclusive.

A member proposed to settle the matter summarily, by putting the question to sustain or not sustain, Mr. Barnes.

Mr. White rose to a point of order:—he asked whether the motion itself for commitment was in order at the present stage of the business, when the consent of the parties to the measure had not been obtained?

Dr. Miller explained, that the commitment implied the consent of the parties.

Mr. White rose again to inquire if the consent of parties had been obtained, for until that was had, there was nothing to discuss.

A member remarked that in his view the rights of the parties ought to be respected; that the proposed mode of disposing of the business might probably not satisfy them.

Dr. Green then requested a postponement of the question till to-morrow, that he might consult with his brethren; which was not granted.

He then suggested the propriety of a conference with those who acted with him in this business.

Dr. Ely consented, provided that the other party, some of whom are members of the Assembly, should not be permitted to speak upon the question.

Dr. Green said that he was authorised by his brethren to state their consent to the immediate reference of the business to a committee.

Judge Darling, one of the committee appointed by the minority to justify their complaint, said that his only object was to obtain a speedy and amicable termination of the business. But he wished the matter to be understood. Is it to be understood that the whole business is given up entirely into the hands of the General Assembly? Is it understood that neither of the parties shall have any thing farther to say in the business? Is the business placed precisely in that state in which it would be, had both parties, at this moment, spoken until they were satisfied? Is it to be understood that neither the committee of the party complained of, nor those of them who were members of the Assembly, should have any farther participation in the debates upon the subject?

Dr. Green said that he understood that the Commissioners and Committee of the Philadelphia Presbytery would stand on the same footing; and repeated that it was the desire of himself and his brethren to submit the whole business to the General Assembly.

Mr. Ford asked whether the report of the committee, if appointed, would be final.

Mr. White explained that the parties relinquish all claim to be heard—the committee in their report will bring in the subject before the house, when it will be discussed and disposed of, by the Assembly. He hoped that it would be committed, as it would save time, and be issued with the same justice to parties as if they had been heard:—he was not for covering up questions of such importance as the case involved;—sooner than this should happen, he would rather see the Assembly divided at this moment, and the ties by which they were now dubiously held, rent assunder.

Mr. Phelps wished to know if all the documents relating to this case, in the hands of the judicial committee, would be referred to the committee proposed to be appointed, and he was answered in the affirmative.

The motion for commitment to a committee of eleven was then put, and carried; only a few saying "Nay."

The Assembly had a recess for ten minutes; at the expiration of which the moderator announced the following as the committee, to which the case of Mr. Barnes should be committed, viz. Drs. Miller, Mathews, M'Dowell, Spring, Lansing, Fisk, Messrs. Bacon, Ross, E. White, Jessup and Napier.

The committee, to which the report on the organizing particular churches had been recommitted, made their report, which was accepted and adopted.

The Assembly adjourned to meet to-morrow morning at 9 o'clock. Concluded with prayer.

SATURDAY, 28th May, 9 o'clock, A. M.

After the opening of the session with prayer, &c. the delegates appointed by the last Assembly to the German Reformed Synod reported.

The report of the Directors of the Theological Seminary at Princeton was then read, accepted, and ordered to be printed in the appendix to the Minutes. Last Summer the number of students was 110. In the winter there were 45 additional students. Highest number of students during the year, 115; present number, 97.

The report of the Trustees of the Theological Seminary was then read and accepted.

An overture from the Church of Frankfort was read, in which complaint was made of the evils arising from the separate action of the Assembly's Board of Missions and the Am. H. Missionary Society, and praying the Assembly to effect a junction of the two:—referred to the Committee on Missions.

A memorial was then read from the Presbytery of Richland, containing, 1. Representations of the evils arising from ministers of the Presbyterian Church preaching doctrines at variance with the Church standards, which were deeply injurious to the harmony and peace of the churches, as well as subversive of discipline and order, that these evils require the serious attention of the General Assembly. The memorial then referred to the rise of error in different places and churches, at first insinuating, concealed, cautious, apparently harmless, until having gathered force, it swept away the truth with the impetuous fury of a desolating flood. 2. The memorial adverted to the disposition manifested to decry the standards of the Church; they considered it to be an evil of no small moment that ministers should speak lightly of those standards which they had most solemnly adopted, and which they were under the most sacred obligations to maintain. They referred these two evils to the serious consideration of the Assembly, and confided in their wisdom to apply the proper remedy. 3. They complained of the evils produced by the operations of the American Home Missionary Society, in the Churches in the West, and considered the opposition of that Society to the Assembly's Board of Missions as a just reason why the General Assembly should no longer appear in the same relation to it, which had been assumed. They considered it questionable, whether the General Assembly could constitutionally make over to any voluntary association the control over any part of the Missionary operations of the Church. They appealed to the Constitution, and predicted, that if the operations of that Society were continued as they have been, they would end in producing a schism in the Church.

This memorial was referred to the Committee on Missions.

Nominations were then made for Directors of the Theological Seminary at Princeton, and it was resolved that it be the order of the day, on Monday morning, to elect them.

A memorial from certain members of the Presbytery of Philadelphia was then read, petitioning to be erected into a second Presbytery of Philadelphia, to meet for the first time, on, or before, the 1st of July.

On a motion for committing this overture, a discussion took place upon the propriety of commitment. The right of the Assembly to touch it at all was contested on the ground that the constitution assigns the power of dividing Presbyteries specifically to Synods.

Mr. Ford arose and quoted the constitution as giving the General Assembly a right to decide controversies, which implied their right, he said, to decide in the present case.

Mr. Breckenridge argued at length against the constitutional right of the Assembly to lay their hands upon the present question, and moved its indefinite postponement.

The discussion then turned upon the question of postponement, and after some time the previous question was called for, and decided in the negative, by a vote of 117 to 64; and so the question was postponed *sine die*.

A memorial from 15 members of Sessions in the 1st, 2d, 3d, and 5th churches of Cincinnati was read, consisting of various particulars;

1. The memorialists deplored the evils of intemperance, and expressed their earnest desire that the manufacture, traffic, and use of spirituous liquors should be banished from the Church. They requested the General Assembly to send down an injunction to the Presbyteries, to take into consideration, and decide upon the question, whether or not such as manufactured, sold, or used these liquors should be excluded from church membership. Upon motion the consideration of the subject was indefinitely postponed.

2. They called the attention of the Assembly to a former resolution of that body, which leaves it entirely to the choice of the churches, whether to support their own Missionary Board, or the American Home Missionary Society. They respectfully suggested that Assemblies, as well as other deliberative bodies might err; and they considered the said resolution in favour of voluntary associations for Missionary purposes, as transcending the rights invested in the Assembly, by the Constitution of the Church. They prayed the Assembly to devise and adopt a definite plan for conducting the Missions of the Presbyterian Church, foreign and domestic, agreeable to the Constitution of the Church, and adverse to amalgamation with other Societies upon constitutional principles. This was referred to the Committee on Missions.

3. The memorialists referred to the powers of the General Assembly, (Form of Government, vii. 5,) to reprove, warn, or bear testimony against errors in doctrine as the ground of their applications to them respecting the publication of a sermon in that quarter of the Church to which the memorialists belong, and over part of which they have an oversight. They complained, that this sermon, entitled "The Way of Salvation," was published with a preface, identifying it with the American Home Missionary Society; that it was widely disseminated throughout the Valley of the Mississippi, scattering the seeds of error and discord, and misleading souls.—They prayed the assembly to disclaim co-operation with the said Society, that men of similar character with the author of that Sermon might not be brought into their churches; and further that the Assembly should censure the opinions contained in that Sermon. It was resolved to postpone the consideration of this article indefinitely, and after some discussion it was carried in the affirmative; and so it was postponed *sine die*.

4. While the memorialists approve of Christian correspondence with other religious bodies, they cannot approve of the present terms of that correspondence, which admits their delegates to deliberate in our Assemblies, and their ministers into our churches; as being injurious to the purity and peace of the Church. They pray the Assembly so to alter the terms of correspondence as to render it not personal, but epistolary, as tending more to the purity of the Church, and attended with much less expense of time and money.

The Committee on the Report of the Board of Missions, brought in a report, concerning which they were not as yet all satisfied, and therefore wished to retain it in their hands. Wednesday evening was fixed upon as the time when the Anniversary of the Board would be held in the Sixth Presbyterian Church, of which the Rev. S. G. Winchester is pastor.

MONDAY, May 30, 9 o'clock, A. M.

After the usual preliminaries, the committee on mileage made their report, and it was accepted and adopted.

The Assembly proceeded to the election of Directors of the Theological Seminary at Princeton. The ballots were taken, and committed to a committee.

The 4th article of the Memorial of the elders of the churches in Cincinnati, relating to the alteration of the terms of correspondence with other religious bodies, was then taken up, and on motion, indefinitely postponed.

A committee of nine, consisting of Dr. Chamberlain, Dr. Herron, Messrs. Bevan, M'Mullin, Woodbull, and others, were appointed to take the subject of the Board of Education under consideration, and to suggest some plan, which might give more efficiency to the Board.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton reported, when it appeared that the following persons are duly elected Directors for three years, viz. *Ministers*, T. M'Auley, D. D. Ezra Fisk, D. D. Gardiner Spring, D. D. R. M'Cartie, J. Sanford, J. F. Clark, W. Latta. *Laymen*, Hugh Auchincloss, Zechariah Lewis, J. T. Woodhull.

The committee on Missions reported the following resolution, that a committee of three be elected to confer with the A. B. C. F. Missions, at their next meeting, and concert measures for enlisting the energies of the Presbyterian Church in the cause of evangelizing the heathen, and to report a plan of operation to next General Assembly. This report was adopted and nominations being made for the committee, to morrow morning was appointed as the time for their election.

They also reported on the subject of the overtures from some of the Western Presbyteries, &c. certain resolutions, and recommended a united Western Agency to be located in Cincinnati, and entered into some detail of its form and mode of operation. It was moved to adopt it, and the Rev. J. T. Russell, one of the committee, declared verbally his dissent, and his intention to show his reasons at length against the adoption of the plan.

4 o'clock, P. M.

The first motion was the postponement of the unfinished business till to-morrow morning, in order to take up the report of the committee on the case of Mr. Barnes.

The chairman of the committee stated, that they were unanimous in all the report which would now be read, although some regretted that they were not permitted to add a few points more relating to the subject.

The report consisted of three resolutions, the sum of which is as follows:—

1. That while the General Assembly appreciates the conscientious zeal of the Presbytery of Philadelphia for the purity of the Church, and while there are in the sermon, entitled "The Way of Salvation," a number of unguarded and objectionable passages; they think that after the explanations which had been given, the Presbytery should have let the matter rest, without further notice.

2. That the Presbytery suspend all further proceedings in the case of Mr. Barnes.

3. That it is expedient, for the sake of peace, that, as soon as possible, measures be taken to divide the Presbytery.

It was also recommended that the abstract questions connected with the documents, be considered separately from the case of Mr. Barnes.

[While a member was making a motion to adopt the report, the Rev. Wm. L. M'Calla handed a letter to the Moderator of the Assembly, who read a little, and (to appearance) was about to hand it to Dr. M'Dowell, the Permanent Clerk, to read it. The author respectfully requested liberty to read it himself; but as Dr. M'Dowell appeared opposed to the reading of it himself, or having it read, the Moderator pronounced the reading of it out of order, as it had the appearance of a plea, intended to interfere with the business just now taken up by the House. He then read it through, and pronounced it a plea in the case of Mr. Barnes, and out of order. Mr. Breckenridge asked if the language was decorous. "Perfectly decorous," was the Moderator's answer. It was then moved and seconded that the Letter be read. The Moderator refused to take the sense of the House, except upon an appeal. The appeal being made, Dr. M'Dowell moved that the decision of the Chair be sustained, and it was sustained by an overwhelming majority: so that the Letter was put out of the House without being read.]

A motion made to lay the report on the table till to morrow morning was lost.

The report was then read by sections and adopted.

It was then proposed to spend a short time in returning thanks to God for the peaceful termination of this business, and prayer for pardon, if the decision had been erroneous; and the throne of Grace was addressed by Dr. Fisk.

The judicial committee reported the complaint of the minority of the Session of the First Presbyterian Church in New Orleans against the majority, in the case of Mr. Clapp, which was put upon the docket—as also a complaint of the minority against the majority of the Synod of Kentucky. An overture from the Presbytery of West Lexington, was read, proposing that the sense of the Presbyteries should be obtained upon such an alteration of the Constitution, as that instead of Presbyteries, Synods should send delegates to the General Assembly, at the rate of one minister and one elder for every Synod, and one minister and one elder additional, for every twenty ministers.

The committee on the Report of the Board of Education reported, approving it and recommending it to be published by the Executive committee of the Board.

The committee on Statistics reported, and that part of their report which relates to the arrangement of the statistical part of the printed minutes of the Assembly so as to lessen the expense of publication, came under discussion.

The Assembly adjourned till to-morrow morning.

The General Agent of the American Bible Society acknowledges the receipt of thirty dollars from John Pintard, LL. D., to constitute his great-grandson, John Pintard Johnston, son of the Hon. John Johnston, of Alexandria, Louisiana, a member for life of the American Bible Society.

Dr. P. was the first grand-father who enrolled a grand-son among the members for life of that society, and he is again the first great-grand-father who has had the honor to place a great-grand-son on the same list.—*N. Y. Obs.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 15, 1831.

FOURTH OF JULY.

The birth day of our national independence is approaching. How shall it be commemorated! We would have the history of that event rehearsed and the achievements of our patriot ancestors properly eulogized. We would have public thanks rendered to the God of nations for the gift and perpetuity of our civil liberties and national prosperity.

But, further, we deem the occasion peculiarly suitable for remembering and aiding by liberal contributions the generous and noble enterprise of the AMERICAN COLONIZATION SOCIETY.

The object of this institution is to restore to the coast of Africa her children, who have been in bondage among us, but through the humanity of their masters or the laws of the states have received their personal freedom.

Already the society has established a flourishing colony, consisting of 2000 free blacks. They are *truly free*. They form a community by themselves, enjoying equal laws, rights and privileges. In Liberia the road to honor, to eminence and wealth is open alike to all. They act as legislators, jurics, judges, sheriffs; in a word all the offices in the government of their little republic except that of the society's agent are filled by themselves. They have schools and churches. A printing press is in operation conducted entirely by men of colour. Cannot the patriot and the christian see in that colony a germ of hope for the civil and religious regeneration of Africa? Is not that rising republic to be the home of the freed black man wandering an exile, disfranchised and despised among us? But as we have been preparing a longer article on this subject in the form of annals of the Society we will not extend our remarks at this time.

We only desire now to call the attention of preachers and of those who may have the direction of the public celebration of the coming anniversary to the propriety and importance of taking up a collection in behalf of this cause on or near the 4th of July.

There are in the United States about 10,000 preachers. If each one would deliver an address in behalf of the Society and take up a collection; there would be 10,000 addresses, and allowing the collections to average $5 each, the amount would be $50,000. And is not this sum and more expended every 4th of July for ardent spirits?

If devoted to the cause of African Colonization, it would be an offering on the altar of humanity and freedom worthy of a nation's gratitude.

A NEW PLAN FOR JULY FOURTH, 1831.—In a recent number of the American Sunday School Magazine, it is proposed that all the Sabbath school scholars in the United States, should meet, in their respective towns, on the fourth of July, 1831, and publickly commemorate the *fiftieth* anniversary of the establishment of Sunday schools, and the fifty-fifth of American Independence. This I consider to be a very happy suggestion, and I hope it will be universally adopted. I have one additional hint to make, and that is—that the condition of the *coloured population* in our country should be faithfully described to them, and that they should be invited to contribute to the funds of the American Colonization Society. If each scholor would give one cent, *six thousand* dollars at least would be contributed; a sufficient sum to pay for the transportation of *five or six hundred* negro children to Africa. Shall not the plan be every where adopted? Who can estimate the amount of good which would be accomplished! What subject more suitable to the occasion or to the auditors!—*Boston Recorder.*

Troubles of Missionaries from the operation of Georgia Laws.—On the 18th ult. Rev. Messrs. Worcester and Thompson were notified by Col. Sanford, Commander of the Georgia Guard, that *ten days* were allowed them to remove out of the "unsettled limits of the State." If they do not remove they are to be arrested and imprisoned in the jails of Georgia.

A letter addressed to the editor of the Cherokee Phœnix states that six persons were under arrest—Elliot and Dennis, white men, citizens of the nation by marriage, Rev. Mr. Trott, Methodist missionary, Mr. Vann, member of the Cherokee senate, Mr. West and Mr. Woodard.

Mr. Glander, a Moravian missionary, had also been arrested.

The editor of the Cherokee Phœnix advises his Indian brethren "to cultivate good feelings even towards their enemies."

GENERAL ASSEMBLY.

In this day's paper, the account of the proceedings of this body is brought down to Monday the 30th ult. on which day the case of Mr. Barnes was disposed of. By a correspondent in the New York Observer we learn, that the forenoon of Tuesday was principally occupied with an animated discussion of the "Report of the Committee on Domestic Missions," recommending an united agency in the west; the whole of the afternoon was taken up in debates on the "Report of the Committee appointed to examine the Report of the Board of Missions." It was finally referred to the Board of Missions for their consideration. The discussion of the subject of Domestic Missions was to be renewed on the next day.

We presume that no apology to our readers is necessary for the large space occupied in our paper by the proceedings of the General Assembly, as they are unusually interesting and important.

MR. YOUNG'S SERMON.

We have on file the Missionary Sermon, delivered before the last Synod of Kentucky by the Rev. John C. Young, which we intend to publish in the Luminary as soon as we get through with the proceedings of the General Assembly.

REVIVALS.

Charleston, S. C.—Mr. Editor,—Last Sabbath, I attended Divine service in the Circular Church. It was their Communion season; and to me it was one of great interest.—Hitherto my lot has been cast in rather a barren portion of the vineyard of Christ; and though my ears have often been greeted with the cheering intelligence from abroad, that converts, by scores and hundreds, were flocking to the standard of the Redeemer, it never was my privilege before, to see so large a number come out from the world and take upon themselves the vows of the Most High God. There were, in all, I understand, 36—some verging on three score years and ten, but the majority in all the bloom and vigour of youth, that were received into the communion of the church. Nor was it the least interesting thought that the sable sons and daughters of Africa were not forgotten in this distinguished mercy.—Ethiopia, according to prophetic declaration, seems to be stretching out her hands; for nine of her descendants were among the number who were welcomed to the privileges of the children of God. I was forcibly reminded, on contemplating the scene, of Hebef's celebrated Missionary Hymn.

From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

The Communicants, after the sermon, occupied the seats in the body of the church, between the centre aisle and the pulpit. The colored communicants occupied seats in the centre aisle. To me it seemed that nearly three fourths of the congregation were thus seated in Heavenly places. I cannot tell what was the number of communicants, but I should suppose that there were not far from 600. The Communion service lasted about an hour. The same number of Communicants could not have been served at tables as usual in Presbyterian Churches, under two hours. It may be the prejudice of education, but I prefer a table spread, to the administration of the ordinance, by carrying the elements from seat to seat. The former appears more like the original institution. Yet it matters not, if we can only commune with the Father of our spirits, and with his son Jesus Christ.

One of the thoughts that crowed upon my mind during the solemnities of the occasion, was, that such a number of Christians, had they the spirit of their Master, or the spirit which characterized the primitive disciples, might exert a mighty influence, not only upon your City and State, but upon the world.—Let me be understood—for it is a fact that ought not to be disguised—that the standard of Christian feeling and action is not sufficiently elevated among us. If Ministers and private Christians were more devoted—if all came to the help of the Lord, as they did come in primitive times, and as they will come before the Millennium shall dawn upon the earth—there would be no langour of which to complain—None would be faint—Our benevolent Institutions would be sustained with vigor, and borne forward with energy—The wilderness and solitary places would be glad and rejoice together, and the desert would blossom as the rose.—*Charleston Observer.*

ATHENS, GEORGIA.

Extract from a Letter to Elizur L. Newton, Esq., of Athens, Georgia, dated May 20th, 1831.

"I cannot forbear writing to tell you of the glorious times in Athens. O my freind, the Lord is here in the midst of us with mighty power. Truly it has been a Pentecostal season with us for these eight days past; such a time of the mighty power and grace of God as Athens never before experienced. Ten days ago sinners in Athens were as thoughtless and apparently hardened in sin as they ever were; now there are hardly ten persons in the place who do not appear serious and solemn. More than 100 are under convictions of sin; and I believe I may say 40 are rejoicing in hope. The work has not abated in the least. Not a day passes but some appear to be cut down by the sword of the spirit: others are brought to rejoice in hope of the pardon of their sins. Oh! that you could be here: your heart would rejoice with joy unspeakable, and full of glory.

The meetings have been held in the Presbyterian Church until to-day: they will now be continued in the Methodist Church.—There has been the most perfect harmony among Christians of different denominations. Such a thing as *Presbyterian, Baptist*, or *Methodist* is entirely out of the question: but they all unite as brethren, and their only desire apparently is for the salvation of immortal souls."—*Philadelphian.*

REVIVAL AT CARLISLE, PA.

A brother in the ministry informs the Editor that on the 15th of May last, *seventy seven* persons made profession of saving faith and were received to the Presbyterian Church in Carlisle, Pa. under the care of the Rev. George Duffield. "The crowded audience, the deep and solemn attention, the falling tear, and the suspended sigh," says the writer of this cheering intelligence, "gave evident indications of the presence of the Holy Spirit. The prayers and efforts of God's people have given, I trust, a new impulse to the blessed work, that has been in progress for some time past, in that place. Some are rejoicing in hope, who have not yet joined in the communion of the Church; and a large number are anxiously inquiring what they must do to be saved." *Ib.*

NATIVE MISSIONARIES IN THE NAVIGATORS' ISLANDS.—We learn from our London papers, that the London Missionary Society have received intelligence from the South Seas, stating that eight native teachers had been received on Savai (Oahtooah,) the largest of the Navigators' Islands, under the protection of the King and his brother. Two of the islands of this group are larger than Tahiti, the population is very great, and they are a fine race of people. It is expected that six or eight European Missionaries will very soon be wanted for this group alone.—*N. Y. Obs.*

FOREIGN NEWS.

By the New York Obsereer we learn that London papers have been received at that port bearing date 1st of May.

The elections to the new parliament, now going on, are the subject of most intense interest in Great Britain and Ireland. The most strenuous exertions are made by the reformers and anti-reformers. The former show great strength and zeal, and the aristocracy are determined not to yield the point without a struggle. No doubt is entertained of the triumph of the reformers. It is to be regretted that in this excitement the sacredness of the Sabbath should be violated, and resort should be had to the prowess of professed pugilists and to the influence of gold in carrying on the elections.

That our readers may have a more definite idea of the political ferment we will give a few extracts from an account furnished by a correspondent of the Journal of Commerce, dated London, April 29th.

Last Saturday the 23d instant, the writs for the new election were sent out and the mails were detained in London till half past nine in the evening, an hour and a half beyond the customary time of departure. The news of the prorogation and dissolution of Parliament which had preceded this by a few hours, spread most rapidly through the country, and in most places made the people almost wild with joy and exultation, that their Sovereign had, by his manly decision, defeated the designs of the borough-mongers, and allied himself still more closely with the great body of his subjects. Indeed the popularity of the King exceeds all former example. In Edinburgh where the Sabbath is usually observed with strict reverence, there were upwards of 5000 persons assembled on that day awaiting the arrival of the London mail, and they broke loose from all restraint in the excess of their delight at the accounts of the dissolution. They compelled the person who first obtained a paper to stop and read the King's speech, and they would not separate until they made the town tremble with the thunder of their huzzas. Similar scenes were repeated in almost every town of any consequence throughout the three Kingdoms, and the impulse which gave these ebullitions of public feeling a peculiar character seems to acquire daily additions to its intensity. The aristocracy of the opposition, however, are far from tamely yielding to it, wherever a struggle promises the faintest hope of success. They are using all the means that wealth and rank and the closest union among themselves place within their reach, to make a last stand in defence of the strong holds of their predominance in the state. Sir Robert Peel was said to have been so much excited on the occasion of the dissolution, as to have gone about making violent harangues against the King and ministry in the club-houses. Daily and nightly assemblages have been held at his house, at the Duke of Buccleugh's, at Sir Robt. Inglis's in Manchester buildings, and at Lord Lonsdale's in Charles street, and many other places for the purpose of combining all the strength of the party, for concerting places for the management of the elections at different places, and for collecting funds to defray the expenses of the candidates. The Duke of Northumberland has subscribed very largely and according to common report one hundred thousand pounds. Part of their fund is expended for the purpose of bringing professional pugilists to combat their adversaries at the polls.

At Newark the fortress of corruption and the renowned scene of the Duke of Newcastle's petty tyranny, Mr. Sadler has quailed under the grim and frowning aspect of the populace and put forward Sir Roger Gresley, who notwithstanding his prowess and athletic powers, has had three coats torn off his back by the mob, and when the accounts came away, was stowed away in a watchhouse with seventy special constables outside to guard him from further attacks. He still persists in meeting the conflict.

If there was wanting any proof of the degree of Interest which the people take in the politics of the day, it was amply supplied by the unexampled brilliancy of the illumination which took place here night before last, and by the signal vengeance bestowed on the darkened windows of the most conspicuous anti-reformers, and of the false friends of the ministers. Sir Robert Wilson, the Duke of Northumberland and the Marquis of Londonderry had hardly a whole pane of glass remaining in the accessible parts of their houses. In the office of the John Bull newspaper on Thursday morning, even the sashes were gone and probably destroyed. The office of the Morning Post, the fashionable and exquisite among journals, was treated with quite as unsparing a rudeness.

The city election was determined just now by a show of hands. Ward the anti-reformer retires. His place is filled by Mr. Alderman Venables. Wood, Waitham and Thompson the old members, are all reformers.

Mr. Hunt has been re-elected to Parliament for Preston; an opposition was attempted but it failed. The members elected to Parliament from the city of London are Alderman Waitham, *frame-work knitter;* Alderman Wood *fish monger;* Alderman Thompson, *iron-monger*, and Alderman Venables, *stationer.*

In Ireland, the new election was likely to suspend the commission of outrages. Mr. O'Connell has offered himself for Clare. It is said that Mr. Shiel will be a candidate for Louth. In every county a strong contest is expected. Several addresses have been presented to the King, for his firmness in dissolving the late Parliament. On the 3d of May, O'Connell and those who were indicted with him, were to remove the Court in arrest of judgment.

POLAND.

Success still attends the arms of the Poles. General Dwernicki marched into the province of Volhynia on the 10th of April. He met with no opposition, but the whole country was joining his standard.

Lithunia, a tributary province of Russia, between which and Volhynia it lies, is endeavouring to throw off the yoke of bondage. Wilna the capital is in the hands of the insurgents. Three attacks upon it they have repulsed with success.

The cholera morbus is said to be prevailing in both the Russian and Polish armies.

English volunteers are setting out for Poland, and French officers are in the Polish army.

SUMMARY.

Population of New York City.—By the census of this city now completed, it appears that the whole population is 203,015.

EMIGRANTS FOR LIBERIA.—It is remarked in the Elizabeth City, (N. C.) Star, of May 19th, that 18 negroes left that town on Thursday last for Norfolk, to take passage in a vessel expected there from New York, to carry emigrants to the African colony. Among these blacks was a very valuable family consisting of a man, his wife and six children emancipated by Mr. Horatio N. Williams, of Elizabeth City. Seven were free from Durant's Neck, Perquimans County, and three belonged to the Society of Friends.

The Philadelphian Inquirer confirms the rumor, of the appointment of Mr. BUCHANAN to the Russian Mission.

It appears by the Telagraph, that this mission was offered to Mr. INGHAM, and by him *refused.*

Gov. Branch, the late Secretary of the Navy has consented to be a candidate for the ensuring Congress, in the district lately represented by Willis Alston, Esq.

According to the Washington Telegraph, the Hon. Molton C. Rogers, of Pennsylvania, is to be the successor of Mr. Berrien as Attorney General.

HENDERSON, May. 21.—*Steam Boat Disaster.*—We are informed by a gentleman who arrived at this place a few evenings since, that on the morning of the 14th inst. the steam boat *Coosa*, in ascending the river, about 100 miles below the mouth of the Ohio, came in contact with the Huntress, when the shock was so severe that it caused the former to sink in a few moments. Immediately after the boats came in contact, the Coosa was run ashore, when the Cabin separated from the hull. The result was the entire loss of the boat and cargo, and the lives of eight individuals. Our informant states that the Huntress used every exertion to aid in assisting the Coosa after the accident, and saved many individuals from a watery grave. We did not learn that the Huntress received any injury. —*Columbian.*

MAYSVILLE, Ky. June, 7.—A distressing accident occurred on board the Steam Boat *Argus*, a few hours after she left this place on Saturday morning last, on her way to Pittsburgh. A young man about 18 years of age by the name of *James Fouzier*, in passing the Fly-wheel, playfully engaged in a scuffle with one of his messmates, his foot accidently slipped between the bars that enclosed the wheel and was instantly torn off, and the remainder of the leg so materially injured that it became necessary to amputate it above the knee.—The Argus immediately returned to Maysville, and the unfortunate youth was conveyed to a boarding house, where Surgical and Medical aid was immediately rendered. The philanthropic conduct of Capt. *Crook* on the occasion was such as to command the highest esteem.—*Eagle.*

We understand that the Steam Boat *Orleans*, in descending the Mississippi, came in contact with the *Hudson*, in the night, as she was ascending, about twenty miles above New-Orleans, both the vessels are said to have been seriously injured.—*Ib.*

LOUISVILLE, Ky. June 6.—*Steam Boat Disaster!!*—The Sylph in ascending the river about 12 o'clock on Saturday night last, a few miles from Vevay, was run into by the Charleston, which was coming down, and immediately sunk: and we regret to state that our worthy and esteemed fellow citizen, Mr. James A. Frazer, a passenger in the Sylph, was instantly killed. No other lives were lost.

The accident, we hear, was occasioned by both boats hugging the shore, and meeting at a point. The Sylph endeavored to avoid the Charleston, by putting out, which exposed her side to the bow of the Charleston. The bowsprit of the latter entered the window of the birth occupied by Mr. Frazer and from his watch and part of his clothing being found on the deck of the Charleston, whose bowsprit was bloody, it is supposed he was instantly crushed to death.—*Focus.*

Another Steam Boat Accident.—On Saturday last, at about half past 2, P. M. just as the steam boat Home had left the wood yard at Grabam's, about four miles above Beaver town, she was discovered to be on fire on her boiler deck. The wind at the time was right ahead, and the materials of the boat being all very dry, the flames spread with great rapidity. The wheel rope was soon burnt, so that the boat immediately became unmanageable: fortunately, however, she was crossing the river when the fire was discovered, and soon run aground. There were about fifty passengers on board, fifteen or sixteen of whom were females, and some children.—When the alarm was first given, a cry was raised that there *was gunpowder on board.* Under the impulse of terror created by this cry, the passengers all jumped overboard, several of the females taking their children in their arms. In such circumstances, it is truly wonderful that no lives were lost. The females were buoyed up by their clothes until they were rescued by the men. There were about seventy tons of freight on board, about fifteen of which were blooms, and a few barrels of fish: the balance of the cargo was composed of hemp, sugar, and tobacco. The blooms and fish will be saved; a small part of the hemp and tobacco will also be recovered: the rest of the cargo is lost.—*Pittsb. Gaz. June* 4.

Markley, charged with the horrid destruction of Mr. Newey and his family, has been tried at Frederick, Md. and found guilty of murder in the first degree, and sentenced to death. He was a nephew of Mr. Newey, and had served five years in the penitentiary for robbing his uncle. To revenge this just punishment, he destroyed the whole family.

TROY, *May* 9—*Robbery and death.*—A boy named Daniel Delaney, aged 14 years, was shot, about three o'clock on Saturday Morning, while attempting to enter Mr. Capron's grocery, near the sloop Dock between this city and Lansingburg. Mr. Capron's store had been entered on Monday night previous, and a sum of money stolen from the drawer. This determined Mr. C. to keep guard, and be prepared for the thief if the attempt should be repeated. He accordingly prepared himself with a rifle, and slept in his store. About 3 o'clock on Saturday morning, he heard Delaney open the window. He watched his motions until he had entered his body about half way through the window, when he fired. The ball took effect in Delaney's side. He lingered until the afternoon, when he expired.

This same boy was arrested in January last, and sentenced to the county jail, for attempting to break into the store of Messrs. Stark and Sage, of this city. His term of imprisonment had but recently expired, when his career of crime was thus awfuly terminated.

Fatal Rencontre.—A rencontre took place in the woods about 18 miles from Little Rock, Arkansas territory, on the 16th ult. between general Hardy Robinson and a young gentleman about 19 years of age, named Geo. F. Owen, which resulted in the death of the latter. No other person was present during the combat. Immediately on the death of Mr. Owen, general Robinson surrendered himself to the civil authority.

Geogia Surveyors.—For the last two months the Georgia Surveyors have been overrunning the Cherokee territory. We have seen two or three companies, and we have heard of several others. They are surveying the country into districts of nine miles square. *Cherokee Phenix.*

University of Virginia.—Great disorders are said to have been committed by the students at this institution, because that one of their fellows had been dismissed.

A seal, weighing 270 lbs. was lately taken in the harbor, off Seastreet, Boston.

The British House of Commons have voted unanimously a provision of £100,000 per annum for the support of the Queen, in case she should survive His Majesty.

GREAT FIRE!!

Fayetteville in North-Carolina was burnt to the ground on Sunday the 29th ult. The Rev. Mr. Rowland communicates the intelligence to the National Gazette. He says the fire began in the centre of the town about half past 12 o'clock at noon, and in the course of an hour "the city was in a sea of flame."—The Presbyterian Church, the Episcopal church, indeed all the churches except the Methodist, which stood a little out of town, the Academy, the two banks, two elegant hotels, and all the stores, but two, were consumed. All the houses, but such as stood in the outskirts of the town, were burnt. The amount of loss was not ascertained when the letter was written. It was not known to the writer that any lives were lost.

CIRCULAR.

To the Officers and Members of all Temperance Societies in the State of Ky.

By a resolution of the Kentucky Temperance Society at Frankfort, the undersigned were appointed a Committee of Correspondence to address a Circular Letter to the Officers of all the Temperance Societies, whether Auxiliary or otherwise, in the State of Kentucky. The principal object of this address, is to induce all such societies to send delegates to represent them in a convention of the State Society, to be held at Frankfort on the 4th of July next, for the purpose of taking into consideration the propriety of so amending this Constitution, as to make ample and explicit provision for the regulation and operations of the Society and its Auxiliaries, in promoting the main design—*Temperance throughout the country.* The committee would further state, that another important purpose for which this convention is called, is to bring about a perfect harmony in design, uniformity in operation, and a concentrated, energetic and simultaneous effort on the part of all the societies in the State. So long as the societies continue to act on different principles, without concert, and without a general correspondence and co-operation, but little can be done in comparison with what may and will be done by *united exertions.* It is, therefore, earnestly recommended and requested by the committee, on behalf of the society under which they act, that immediate steps be taken by all the Temperance Societies in the State of Kentucky, whether auxiliary or otherwise, to appoint delegates to represent them in the aforementioned convention, with full powers and instructions to vote on all questions which may be proposed. It is also particularly requested that each delegate should bring with him a complete history of the society which he represents—its constitution, the date of its formation, its increase from time to time, and the present number of its members; its effects on the state of society in the neighborhood; and prospects of success; the number of inebriates reformed; the number of taverns, grog-shops, distilleries, groceries, &c. discontinued through its influence; and such other particulars as may be deemed interesting. This information is requested for the special purpose of preparing for publication at soon as practicable, a complete Statistical Report of the Temperance cause in Kentucky; and it is hoped that much care will be taken, not only to furnish the required information, but also to make it correct.

As the committee are acquainted with but few of the Officers of the different Temperance Societies in the State, they have thought proper to address this communication generally, "*To the Officers and Members of all Temperance Societies in the State of Kentuck;*" and instead of directing it to individuals; have ordered it to be printed in the several newspapers of this town, with directions for a number of each to be sent to every county in the State. The Editors of papers in other parts of the State, who are favourable to the promotion of Temperance, will please to give this an immediate insertion.

Respectfully,

BENJAMIN MILLS, } *Committee of*
L. MUNSELL. } *Correspondence.*

Frankfort, June 1, 1831.

DIED,

On the 11th inst. in this county, Mrs. ELIZABETH TODD, daughter of the late Rev. James Moore.

On the 9th inst. in this county, Mrs. MARY PETTY, daughter of the late Mr. Joseph Moore.

At her residence near Elkton, Todd County, Ky. on the 11th May, 1831, Mrs. MARTHA B. IRVIN, consort of Bryson Irvin, in the 36th year of her age. She has left a husband, two children and numerous relations to lament her loss. During a painful and protracted illness, her faith continued strong and unshaken in the merits of her Redeemer, and she died in the full hope of that life and immortality revealed in the Gospel. [*Communicated.*

At the residence of her father, Col. Jos. M'Dowell, near Danville, Mrs. MARGARET SULLIVANT, consort of Mr. Joseph Sullivant, of Ohio.

In New-Rowley, April 24, in the 13th year of her age, ELIZABETH ANN WILLMARTH, daughter of Rev. E. Willmarth, Pastor of the Baptist Church in that place. She gave very pleasing evidence that she died at peace with God. The evening before her death she called her father in the room, and asked his forgiveness for her faults—said she was sensible that she was a sinner; but she loved the Saviour who died for her, and could *trust in him.* She was a member of the Sabbath school—was amiable and sprightly—and often had sweetly tuned her charming voice in the songs of Zion. But neither her youth nor the affectionate solicitude of her friends could save her from the approach of death. Her Maker has called her home, and we hope all Sabbath school children will follow her example, and prepare to meet their Judge in peace whenever he may see fit to call them. —*N. E. Baptist Register.*

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

POETRY.

From the London Youth's Magazine.

TO THE BODY.

Dear friend of life's long passage,
I've heard our Father's voice,
"To quit thee," is the message,
And dost thou not rejoice?
What though our present union
Dissolves, and dies away?
A closer, blest communion,
Awaits the judgment day!

Oh! why this woful sighing,
These tears that flow so fast?
Shrink not: The pain of dying
Will very soon be past.
Why should a grim death alarm thee?
He cannot, dare not harm thee,
He can only frown.

Or, dost thou fear the terrors
Of the cold, silent tomb;
That lonely place of horrors,
That realm of dreaded gloom?
But O, beloved, hearken;
It has no hold on thee:
Its iron bands are broken;
Destroy'd its victory!

Or, is thy heart yet cleaving
To the fair scenes of earth?
Oh yes; 'tis painful leaving
The place that gave you birth.
But spurn this lower feeling;
Thy mansion is above,
A bright, eternal dwelling,
Bought by a Saviour's love.

Though to a mansion going,
That place of Jesus' love,
With God's own glory glowing,
I feel the parting move:
These earthly passions, bending
Around me yet so fast,
Yes, I shall feel them clinging,
Till heaven's bright doors are past.

For though throughout our journey
We many woes did meet,
Faint with distress, and weary,
Our joys are also sweet.
Yes, none could know our sorrow,
Our griefs, our secret care,
Nor when relief did follow,
The consolation share.

Oft evils would surround us,
And doubts bright hope would shroud,
Despair has oft around us
Cast an involving cloud.
Then blest were those glad moments;
When God, with cheering ray,
Reviv'd our lov'd enjoyments,
And shone our gloom away.

Beloved, I'm departing,
Thy anguish gives me pain,
But we shall meet, where parting
Will ne'er molest again.
See, from the skies descending,
A radiant angel-band;
Beneath their charge I'm tending,
To dwell at God's right hand.

MISCELLANEOUS.

CONVERSION OF FRANCKE.

In a number of this paper we briefly noticed the interesting memoirs of *Augustus Herrman Francke*, recently published by the American Sunday School Union. The following account of his conversation will be perused with interest.

"About the twenty-fourth year of my age, (says Francke) I began to feel, more than ever before, my wretched condition as to spiritual things, and to desire more ardently that I might be delivered from it. I do not remember that any external means led to this result, unless it may have been my theological and biblical studies, which I pursued, however, with an entirely worldly spirit. I was surrounded at this time (at Leipzig,) with the temptations which worldly society constantly presents, and was not a little affected by them. But, in the midst of them, God, of his mercy, sent his Spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and pray for grace to serve him in 'newness of life.' These words of Scripture were impressed upon my mind: 'For when ye ought for the time to be teachers, ye have need that one teach you again what are the first principles of the oracles of God.' (*Heb. v*, 12.)—I had been engaged in the study of theology for nearly seven years, and was familiar with the doctrines of our church, and could defend them against opposers; I had read the Bible much, and many other practical works; but all had only affected my understanding; my heart was as yet unchanged, and it was necessary for me to begin anew to be a Christian. I found myself so deplorably situated, so bound to earthly things, and so attached to the pursuit of knowledge, that though I felt the need of reformation. I was like one cast into a mire, who can only stretch out his hands and ask for aid. But God, in his infinite compassion, did not leave me in this helpless condition. He removed obstacle after obstacle from before me, and thus prepared the way for my deliverance from the bonds of sin. I became diligent in using the means of grace, and neglected no opportunity of worshipping and serving Him. I began to see a little dawning upon my path, but it was more like twilight than the perfect day. I seemed to have placed one foot upon the threshhold of the temple of life and salvation, but lingered there, being too much attracted by the temptations of the world to enter. The conviction of my duty was very strong, but my habits were so fixed upon me, that I could not avoid indiscretions in word and action, which caused the keenest pain. At the same time, there was such a change in my feelings, that I now longed after and loved holiness, spoke of it frequently, and declared to some of my friends, that I was determined to live, hereafter, a godly life. Such a change was observable in me, that some of them thought me a very devoted Christian; but I know well that I was, at that time, too much under the influence of the world, and that my resistance to my evil dispositions was very feeble. How miserable would have been my condition, had I continued in this state, grasping earth with one hand, and reaching after heaven with the other—desiring to enjoy both the world and God, but being at peace with neither! How great is the love of God manifested to men through Christ Jesus! He did not cast me off for ever, as I richly deserved, on account of my heinous sinfulness, but bore with me, supported my weakness, and enabled me to seek him. I can testify, from my own experience, that man has no ground of complaint against God in the matter of his salvation, for he ever opens the door of mercy to the soul that sincerely seeks his grace. He has taken me by the hand and led me forward as a tender parent does her offspring, and even when I would have left his side, he has brought me back again. He has, in answer to my prayer, placed me now in a situation where the world need not allure me from the path of duty, and where I have every advantage for serving him."

This situation to which he alludes was that at Luneburg, where he was free from the distracting cares and duties, as well as the temptations of Leipzig, and enjoyed the society of a few truly devout Christians. He now made the duties of religion a constant object of his attention, and devoted much of his time to secret prayer and meditation.

Shortly after his arrival at Luneburg, he was appointed to preach a sermon in the church of St. John, principally with the design of giving him the opportunity of improving himself in the art of public speaking. But his mind was now in such a state that he could not be satisfied with the idea of merely making a display of his talents before the people; he desired rather to do them good. While he was thus meditating, he fell up on the text, "But these things are written that ye might believe on the Son of God, and that ye might have life through his name," and chose it as the ssbject of his sermon. From these words he proposed to show the nature of true faith in Christ, as distinguished from a merely imaginary or speculative belief. While reflecting upon this passage, the thought arose in his mind, that he himself had no such faith as that which he was about to describe; and so much did it affect him, that he neglected his sermon entirely, and turned his attention to himself.—He sought, in various ways, to obtain that state of feeling which he desired; but the more he strove, the greater was his doubt and difficulty. He found no relief either in the word of God or the writings of pious men; all were alike obscure and unmeaning to him. "My whole past life," says he, "now came before mymind, and I could look over every part of it as one who examines a city from some lofty steeple. At first, my attention was attracted by individual sins; but soon I forgot them in the contemplation of that one which had been the fountain of all the rest, *unbelief*." This discovery of himself threw him into the greatest distress. He had neither rest nor peace, but spent his time principally alone in his apartment, sometimes restlessly walking up and down—and then, falling upon his knees, and praying "to the God whom he did not know," as he expresses it; sometimes saying, "If there be a God, oh! let him have mercy on me."

"One Sabbath," he continues, "it seemed to me, that I could not, in this state of mind, preach the sermon which had been appointed me, and I thought of postponing it again; for I could not bear the idea of preaching against my own experience, and deceiving the people as to my own state. I felt deeply what it is to have no God upon whom my soul could depend: to mourn over sin, and yet know not why it was, or what it was that caused me such distress; to deplore my wretchedness, and yet know no way of deliverance—no Savior; even to be ignorant whether there was a God who could be angry with me!—In this state of anguish I kneeled down again and again, and prayed earnestly to that God and Saviour in whom I had, as yet, no faith, that if He indeed existed, he would deliver me from my misery. At last he heard me!—He was pleased, in his wondrous love, to manifest himself, and that, not in taking away, by degrees, my doubts and fears, but *at once*, and as if to overpower all my objections to his power and faithfulness. *All my doubts disappointed at once, and I was assured of his favor.* I could not only call him God, but my father. All my distress was dispelled, and I was, as it were inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I had bowed before Him in the deepest misery, but I arose with indescribable peace and joy. I seemed to myself to have just awakened from a dream, in which all my past life had been spent. I was convinced, that the world, with all its pleasures, could not give such enjoyments as I now experienced, and felt that, after such a foretaste of the grace and goodness of God, the temptations of earth would have but little effect upon me."

From this time he dated his conversion, and, forty years after, in his last prayer in the garden of the Orphan House, he said, that a fountain had been opened in his heart from which streams of happiness had uninterruptedly flowed. From that time, religion had been to him a reality, enabling him to deny himself all ungodliness, and every worldly desire and affection. Francke began at that time to regard the honor of God and the salvation of men, as the most important of all subjects, and to estimate the riches and honors of the world as "vanity ofvanities." He had now obtained that knowledge for which he had been so long seeking; and the display which is made in his experience, of the blindness of the natural man, is truly striking and instructive.

Signal blessing on the truct "Quench not the Spirit."

An estimable Christian lady of Pennsylvania, states, that a pious female, having been requested by her cousin to accompany herself and brother on a tour of some weeks, consented with some reluctance, fearing that she might be expected to enter into gaieties which she could not approve. Resolving to avail herself of such opportunities of usefulness as might occur, she took some Tracts with her; and one morning, while waiting for breakfast in a hotel, she felt strongly inclined to put the Tract *Quench not the Spirit* into the hand of her cousin, who was reading the newswaper. She resolved, and hesitated, and resolved and hesitated, and at length asked him if he would read it. He complied, and immediately commenced the perusal of it. In a few minutes the Tract droped from his hand; he appeared much agitated. Suffice it to say, he left his home a rebel, unreconciled to God; he returned to it, after an absence of six weeks, an obedient subject, acknowledging his Father's right in him, and willing to devote himself to his service. *Seven members of the family*, I am informed, have been brought to a knowledge of the truth through the instrumentality of the same little Tract, *"Quench not the spir it."*

IMPORTANCE OF INDIVIDUALS.

There is scarcely a grosser mistake amongst men, than is commited by private Christians, who think themselves of little consequence.—The greatness of the mistake is in proportion to the smallness of the number truly engaged in the service of Christ. His true followers "are the light of the world." Were a large space to be enlightened by small lights, the importance of a single one would become greater and greater as the number became less and less. In the existing state of the world, there are immense spaces of darkness, either to contiuue such, or to receive light from individual Christiaus. The eternal destines of the millions who are pressing on to their unchanging doom, depend in God, upon the prayers and efforts of the church in this world. All the children of God must put forth their fullest energies in his service, before there is ushered in the millennial glory. Suppose each follower of Christ were now to resolve, "I will do all I possibly can to advance the interests of the Redeemer's kingdom. I will endeavor to bring as many of my fellow men to the Saviour, as may be given to my most persevering, faithful prayers, and my utmost efforts in all practicable modes of operation." The result of such a resolution may be seen in the case of a Norwegian farmer, of whom we extract the following account from the London Missionary Register, for 1829.—*Christian Index.*

"A Norwegian farmer was, at the age of twenty-five (30 years ago) in the habit of making excursions from his father's dwelling, for the purpose of distributing Religious Tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than 50, 000 peasants dating the period of their conversion to sound and vital Christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert; he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage toward the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevaled on himself to petition to the king, saying that he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false."

FAITH

Illustrating the nature of faith I would observe, that we must take hold of Christ, as a man that is sinking in deep waters takes hold of a bough, or cord, or plank. We must see ourselves pursued by the justice of God, and see him to be the only altar. As the guilty malefactor took hold of the city of refuge; as a beseiged garrison takes hold of terms when offered; as a man takes hold of an arm that is going to strike him; so we must resort to, and accept of Christ. Plainly thus; there are three things in believing; the sight and sense of our sin and misery. Assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a great Saviour. Application of him to ourselves, consenting to take him to be ours, and we to be his; to be ruled and saved by him.—*Henry.*

Quietness.—"Would you be quiet, and have peace within, in troublous times? Keep near unto God; beware of any thing that may interpose between you and your confidence. 'It is good for me,' says the Psalmist, 'to draw near to God.' O! the sweet calm of such a soul amidst all storms. He is not afraid of evil tidings. Whatsoever is terrible in the ears of men, the noise of war, news of death, even the sound of the trumpet in the last judgment, he hears all this undisquieted."

COL. JAMES SWAN.

The death of this gentleman has been recently mentioned in the public papers. His family connexions in the city of Boston, not having any intelligence to that effect, considered the fact quite uncertain. Letters from Paris, of the 30th March, confirm the report of his death, (*not in the prison as having been published,*) at his domicil, on the 18th inst.

This individual belonged to a generation, and to an age, of which there are few remnants. It may seem useless to recal him even to the memory of the very few, who were his early associates. If there be any such, they can bear witness, that Mr. Swan was a merchant, a politician, a whig, a soldier, and an author, before he was twenty-two. He had published a work against the slave trade;—he had helped to destroy the tea in Boston harbor;—he accompanied General Warren up on Bunker Hill, as his aid on the 17th June, '75. The year 1787 found Mr. Swan bereft of fortune, and deeply a debtor. He went to France, and there made himself known by a volume on the commerce of the United States with France. He acquired reputation and confidence, and before the year 1794, he had gained an immense fortune, and had paid off all his debts, principal and interest, not excepting those from which he had been fully discharged. In 1795, he came to the United States, and renewed his former associations. There are many who remember him at this period, and who know that he was charitable and munificent. He returned to Europe in July, 1798, and was engaged in different places in arranging many complicated affairs, which had been probably more extensive than any man but himself would have undertaken to manage. Among other persons with whom he had dealt, was a German gentleman, who claimed to be a large creditor of Mr. Swan, and, on the other hand, Mr. Swan claimed to be a creditor of him. On this claim Mr Swan was imprisoned, in the St. Pelagie in Paris, in 1808; and there he remained till July, 1830, during all which time a most zealous and indefatigable litigation was kept up between them, in the Courts of France. In March 1830, Mr. Swan's prosecutor died, debtor to Mr. Swan, on judgment, according to his representation. It was expected that he would have returned to the United States on being liberated, but he had still great purposes in view, and remained in Paris till his decease.

Few men have lived as private citizens, who have seen such remarkable vicissitudes as Mr Swan. He had gigantic views in business, and may be supposed to have been more enterprising than judicious. In his private life he was noble minded, generous and affectionate. He was distinguished by the manliness of his figure, the dignity of his manners, and the kindness of his expression. His children cherished the most respectful and affectionate remembrance of him, which rather served to embitter the truth, that no possible operation by them could withdraw him from prison;—and also, that when he was no longer a prisoner, and could have come to them, they had not the satisfaction of seeing him again. When he was called, in his appointed time, to close the variegated scene of his hopes and fears, his satisfactions and his sufferings, it was in a foreign land, and among strangers; and not in his own home, and in the presence of those who are alone fitted to witness, that which can be done but once and forever.

Amer. Spectator.

THE SNAKE AND THE BOTTLE.

In travelling recently in one of the Southern States, we remained during the night at a house where several men had assembled for the purpose of indulging their lawless passion for ardent spirits. They became noisy and profane as the night advanced, and about the time for retiring to bed, their unhallowed clamor was almost insufferable It was vain to think of sleep, or of quieting their horrid obstreporousness; and we therefore submitted as well as we could to the misery of our condition. By the morning, one of the party had *sobered off* somewhat, and seemed capable of rational conversation. We attempted to remonstrate against his habits, and point out their evil tendencies, when he interrupted us by relating the following anecdote—"Two men of my acquintance lately met at the house of one of them; and being both fond of the bottle, they proceeded to drink and carouse for two days and two nights. In the course of their drinking they consumed all the *liquor* that was in the house; and as there was none to be had in the neighborhood, they became very miserable and impatient! What to do for spirits they could not imagine. At last one of them discovered a small decanter which was placed in some part of the house, containing a snake preserved in spirits. The spirits looked well, and one proposed to the other to taste it. This was accordingly done; and one taste succeeded to another, until the contents of the decanter were exhausted, and the snake left *high and dry*." The narrator assured us that this was the truth, and proceeded to say—"Now, sir, if the love of liquor will cause man to drink such a draft as this, how can you think that your talk will do me any good?" Truly, thought we, it must be a hopeless work. *Chr. Index.*

"Though hand join hand the wicked shall not prosper"—A case of black silk handkerchiefs was stolen on Monday the 11th inst. from the front door of a dry gonds store in Market street, Philadelphia, and was recovered by the owner, Mr Joseph Taylor, in this city, on Thursday last; under the following circumstances:—On the day of the robbery, Mr. Taylor, in writing to his correspondent here, incidentally mentioned the fact, and stated the exact quantity, (41 8-12ths doz.) which the case contained. The letter was received here the next morning, and on the following day the gentleman happened to call in at an auction store, and while there a man came in and asked for his account sales. The auctioneer informed him that the quantity was short there only being 41 8-12th dozens in the package, and requested him to call again in the morning. After the reputed owner had retired, the gentleman turned round to the auctioneer and informed him that the goods were stolen, and at the same time showed his friend the letter. The auctioneer accordingly went to the police office, and procured the assistance of Mr. Joseph L. Hays, who repaired to the store the next morning, and when the reputed owner came for his account sales, he was taken into custody by Mr. Hays, and carried to the police. He then proceeded to the man's residence in Warren-street, for the purpose of bringing his wife up for examination, but on entering the house he was surprised to find an old acquaintance in the person of a desperate villain named John Ryan, who had only been released a few months from the penitentiary. He immediately framed an excuse to get Ryan to the police without resistance, which succeeded, and the future developments proved that he was the thief. It appears that the package was stolen just before the hour of closing the mail, and immediately carred to the stage office, and was brought to this city the next morning by Ryan. The owner came to this city, identified the property and returned to Philadelphia yesterday morning with it and the thief. The man who left the goods with the auctioneer is a brother-in-law of Ryan, and is now in custody as a receiver of stolen goods—*N. Y. Gazette.*

Narrow Escape.—A very singular matter happened at Wilkinson superior court, last week. A gentleman, (as we understand), a member of the grand jury, asked his neighbour for the loan of a dollar. He assented, took his pocket-book, and opened it, when the applicant, seeing a one dollar note, put his hand into the book, in a familiar way, and took it out. The lender, a short time afterwards, having occasion to examine his money, missed a hundred dollar bill. From the borrower's manner, and from his having taken the dollar bill rather too familiarly, he was suspected; and the lender finally became satisfied that the $100 bill had been taken feloniously at the same time that the one dollar bill was taken. The borrower asserting his innocence, a bill of indictment was preferred against him; the jury returned a true bill; he was expelled from the jury, and so strong was public feeling against him, that he had to go to jail, for the want of bail. He was deserted by every body. There was then no doubt that he would be convicted. In the mean time, another man, who was attending court, heard of the circumstances, and recollected having received what purported to be thirty-five dollars, on the same day, from the lender above mentioned. He went home, and examined the money. Neither himself or his wife being able to read, all that they could determine was, that there were three notes, which he had taken as ten dollars each, and one as five, and that one of the tens was unlike the others. He brought the money to the court house the next day, handed it to the solicitor, and explained the circumstance of his having received it the day before. On examination, one of the bills, supposed to have been paid for ten, turned out to be a hundred dollar bill. This explained the loss. The borrower was brought out of jail, relieved from all suspicion of crime, and restored to his rights and privileges as a member of the grand jury, and to his standing in society. —*Georgia Journal.*

A NEW RAIL WAY.

A project is now conceived of railwaying the Isthmus of Suez, and carrying over it vessels of the heaviest burden from Mediterranean to the Red Sea.—A paper to this effect has been read before the Society of Arts in London. The vessels are placed upon the rail-way out of the water by means of *Morton's Patent Slips*, and then transported to the opposite sea by means of locomotive steam engines. By such slips the vessel becomes a sort of amphibious carriage—and the steam wafts her gently, crew, cargo, and all, over the plains of Egypt to her native element. It is said the difficulties of the enterprise are not greater than those which have been encountered in the construction of the Manchester and Liverpool rail road, and that the Pacha of Egypt has actually employed engineers to inspect Morton's Patent Slip. What are we coming to next? Shall we *canal* or *railway* the Isthmus of Panama? Moving bodily the whole mass of the vessel and cargo from the Mexican Gulf to the Pacific—instead of doubling Cape Horn? If our successors go on the next fifty years, and with the same accelerated velocity as we have done for the last fifty years, what prodigies will not be performed by human ingenuity? If we extend the calculation further onwards, where will be limited scientific improvements? We have come into the world a thousand years too soon.—*Richmond Compiler.*

FLIES UPON PICTURES.

The following simple way of preventing flies from sitting on pictures, or any other furniture, is well experienced, and will, if generally used, prevent trouble and damage: Let a large bunch of leeks soak four or five days in a pailful of water, and wash the picture, or any other piece of furniture, with it —the flies will never come near any thing so washed.

FOR 1831.
NEW SPRING AND SUMMER
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ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

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Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen, Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Grode Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

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